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Review.

CHRISTIANITY A DISTINCT RELIGION: *A Sermon preached at the Dedication of the Church in Hanover-street, Boston, March 1st, 1826: by M. Stuart, Associate Professor of Sacred Literature, in the Theological Seminary, Andover.*

The occasion which called forth this sermon, was one which might well engage the first talents in the ministry. Another strong hold of orthodoxy was about to be established, within the very entrenchment of Socinianism. A large and splendid edfice had just been completed, which was to be thronged with the true worshippers; and these were to receive as their pastor, the man who of all others, perhaps, the Socinians would fix upon, as most hostile to their creed, and the most difficult to be encountered in the ranks of modern infidelity.—To have entered on this occasion at full length upon the Socinian controversy—would have been to embrace more ground than could well be occupied in a single discourse; and the preacher, therefore, with out announcing his precise object, selected for his text, one of those promises of the Saviour, which leads directly to the spirituality of religion; but which if it means any thing at all, must mean something far different from what is implied in mere human or super-angelic agency.

His text is in Matthew xviii. 20. "For where two or three are gathered together in my name, there am I, in the midst of them."

He admits that the text might have had primary reference to the disciples, in the performance of miracles, as an encouragement to their perseverance and faithfulness; yet says that there is nothing in the nature of the case, which necessarily limits it to this application; and feels at liberty to consider it as addressed to Christians of every age, who convene in the name of Christ; and as corresponding in nature with that promise which he made to his disciples at the moment of his ascension—"Lo, I am with you always, even unto the end of the world." This last promise, he says, was, designed in a particular manner to cheer the drooping spirits of his disciples; but its application could not have been *confined* to them, unless they were to live to the "end of the world." Considering, therefore, that the promise contained in the text may be applicable to an assembly of Christian worshippers at the present day, he next enquires, "What it is for an assembly of men to convene *in the name of Christ.*"

Here he refers to the language of the Hebrews, as well as to that of the Greeks, in the New Testament, which often imitates it closely; and shows by a number of parallel passages, that the phrase "*in my name,*" as found in the text, is equivalent to the phrases, "on my account," "for my sake," "because of me." "The original Greek," he says, "can scarcely admit of any other construction. To meet together on account of Christ, is to convene as his disciples; as having a common interest in him, and as possessing characteristics which distinguish those who thus convene, from the world around them."

To illustrate this last position, the preacher adverts to some of the most favourable views of Theists, Jews, Mahometans, and heathen; and says, that though all or any of them may *convene* for purposes of *social worship*, they of course do not come in the *name of Christ*, and cannot therefore expect that he will be in the midst of their assemblies. "There is something," he says, "which must distinguish the Christian worshipper from all others." * * * "Like every other religion received by men, Christianity has and must have some distinctive traits of its own, which make it what it is; which make it Christianity, rather than Deism or Judaism or Islamism. The *true* disciples of Christ must of course recognize these traits. If there be doctrines and duties of Christianity, which differ from those of all other religions; then they who are the genuine followers of Christ and real converts to his religion, must receive those doctrines and practice those duties.—Nor can any be said to meet together in the name of Christ, who do not admit the one, and practice the other."

What then are those peculiar doctrines and duties which are found in the Christian religion, and which distinguish it from all other religions? Christianity has indeed some doctrines and duties which are contained in other religions. Men may meet together, "to acknowledge and adore one living and true God, possessed of all possible natural and moral perfections; as immortal beings; as probationers for eternity; as believing in a judgment to come, and in the rewards and punishments of the invisible world." They may "meet together, acknowledging and inculcating the moral and social duties, and believing them indispensable, in order to secure divine approbation." Still they may not differ in *these* things from the sober rationalist, Jew and Mahomedan. What then are the peculiarities which distinguish the true Christisn worshipper.—To answer a question of so much importance and delicacy, the preacher appeals to "no councils, no fathers, no creeds, no catechisms, no works of the school-men, no labours of acute and metaphysical divines, to no human system whatever—none of which are of any binding authority; but he appeals immediately to the law and the testimony, and enquires "what the Saviour himself, his apostles, and the teachers inspired by him have taught us," respecting the distinguishing characteristics in question. The time and occasion, however, would not admit of an entire specification; and the speaker therefore was under the necesssity of confining himself to a few of the most prominent particulars.

You who are here, to meet together in the name of Christ, *must believe and trust in him as the true Messiah, the Son of God, and the only Saviour of Sinners.*

Thus Jesus himself commissioned his apostles to declare. "Go . . . . preach the gospel to every creature. He that believeth . . . . . shall be saved; but he that believeth not shall be damned."* But what is it to be saved? Another scripture has answered the question: "He that believeth on the Son, hath everlasting life," i. e. happiness. What is it to be damned? This inquiry also is answered: "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."† Again, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he does not believe on the name of the only begotten Son of God."‡ Thus said the Saviour on another occasion, to the Jews: "If ye believe not that I am he, (that is, the Messiah), ye shall die in your sins;"§ in other words, remission of the penalty you have incurred, or pardon for sin, can be obtained only through such a belief. John tells us, that the object of writing his gospel was to persuade men to "believe that Jesus is the Christ, the Son of God, and that believing they might have life through him."‖ He tells us again in his epistle, that "he who believeth on the Son of God hath the witness in himself; but he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son." What was that record? He proceeds to inform us: "This is the record that God hath given to us eternal life; and this life is in his Son."¶ What follows? "He that hath the Son hath life; and he that hath not the Son of God hath not life."**

In full accordance with this, when the trembling jailer prostrated himself before Paul and Silas, and said, "Sirs, what must I do to be saved?" they answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."††

But is there no other way of salvation? May we not be safe, if we adhere to some other prophet, some other system of religion? No; not if Peter is to be credited, who declared to the persecuting Jews—"There is salvation in none other; for there is none other name given under heaven among men, whereby we must be saved."‡‡ The claims of the Saviour, then, are supreme, are exclusive; they admit of no rival with him. The Gospel teaches that there is but one true religon, one right way to heaven; one Saviour of sinners. If before the Saviour came, "God winked at the times of ignorance," he no longer does so where the Saviour is proclaimed. "He now commandeth all men every where to repent."§§

But why are we to believe and trust in the Son of God, whom the father hath sanctified and sent into the world? Because he is the Saviour and only Saviour of sinners. "His name was called Jesus, because he was to save his people from their sins,"‖‖ i. e. from the power and penalty of sin.—But how *save* them? Merely by instruction? By example? If he be a Saviour merely because he instructed the people, then has Paul a better title to that name than he.—Jesus wrote no part of our scriptures: Paul wrote the most instructive parts of all. Jesus never travelled beyond the boundaries of Palestine; he made but few converts to his religion: Paul travelled almost the world over; converted many thousands; and built up a multitude of churches. Yet Paul does not claim the honour of being the saviour of men; neither do other Christians, his fellow men and cotemporaries, highly as they value him and his labors, attribute it to him.

Was Jesus an example of virtue? So was Paul. That Jesus was more spotless, does not render his example more imitable by us. If we can come up to Paul's standard, our salvation is at least secure. Did Jesus die, to seal with his blood the truths of the holy religion which he taught? So did Paul. Did he exhibit the highest conviction of those truths which he taught, by unshaken attachment to them, amid every kind of persecution, suffering and trial? So did Paul. Did he work miracles in confirmation of them? So did Paul. Was he a divinely commissioned instructor? So was Paul. Was he taught of God as to the doctrines which he preached? So was Paul. Nay, more; Paul was caught up into the third heaven, and heard unspeakable words, which it is not proper for man to utter; but this is no where said of Jesus. What then did Jesus perform that Paul did not? In the office and duty of an instructor, a martyr, a prophet, a worker of miracles, a divinely commissioned messenger, a successful reformer, simply considered as such, Paul was in almost all respects equal, in many superior to him. Why is not Paul, then, Paul, the great apostle to the Gentiles, to whom we belong, our exalted benefactor, to whom we owe an eternal debt of gratitude, why is not he to be hailed as our Saviour? Why are we not to meet together in his name?

Ah, my brethren, it is because "there is only one name given under heaven, whereby we can be saved."* Only one has made atonement for sin by his death, and brought in everlasting redemption for us. This Paul did not; Peter did not; James did not. They all were martyrs to the cause of truth. They sealed their testimony with blood. But it was only the blood of Abel, and not that which speaketh better things. But Jesus "was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace [i. e. by which our peace is procured] was upon him, and by his stripes we are healed, ... The Lord hath laid on him the iniquity of us all."† When he made his first appearance before the multitudes, assembled on the banks of the Jordan, in order to be baptized by his forerunner John, he was proclaimed to them by this inspired herald, as "the Lamb of God, who would take away the sins of the world."‡ But a lamb is not an instructor, nor an example of piety; a lamb is a sacrifice, a propitiatory offering.

When Christians look to Jesus as their Saviour, and *only* Saviour, they must consider him as Peter did; who tells us that "he, his own self, bare our sins in his own body on the tree . . . . . and that by his stripes we are healed."§ They must believe with this same apostle, that "we have not been redeemed with corruptible things as silver and gold . . . . . but by the precious blood of Christ, as of a lamb without blemish and without spot."‖ This is that *Lamb of God*, my friends, to which John the Baptist pointed his followers; the Lamb which by its blood was to redeem perishing sinners.

Christians, who are to worship here in the name of Christ, you must believe with Paul, that "we have redemption thro' the blood of Christ, even the forgiveness of sins."¶ Paul says, too, that "while we were yet sinners, Christ died for us; . . . . and that we are now justified by his blood; that when we were enemies to God, we were reconciled to him by the death of his Son."** He says also, that "Christ was once offered to bear the sins of many;"†† and that if the blood of bulls and goats served the purpose of external purification, "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.‡‡

John too unites his testimony with that of other prophets and apostles. "Jesus Christ the righteous," says he, is "the propitiation," i. e. propitiatory sacrifice, "for our sins, and not for ours only, but also for the sins of the whole world."§§ Again, "the blood of Jesus Christ cleanseth from all sin."‖‖

Such was Paul's conviction respecting this part of the Saviour's character and work, that he tells the Corinthians, "he is determined to know nothing among them, save Jesus Christ, and him crucified;"¶¶ not Christ the prophet, the teacher, the perfect exemplar merely; but *Christ crucified.* And though this doctrine was "to the Jews a stumbling block, and to the Greeks foolishness," yet he continued "to preach Christ crucified, the power of God, the wisdom of God, our righteousness, sanctification, and redemption."*** To the Galatians, who were inclined to glory in the rites of the Jewish dispensation, the same apostle says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."†††

Thus preached and wrote, apostles and martyrs, inspired of God. Thus you should believe and feel, my Christian brethren, when you meet together in this sacred place. And when you approach here, the table of your Lord and master, in order to commemorate his dying love; then believe, when you see and taste the symbol of a Saviour's blood, that, as he told his disciples when this holy feast was instituted, "his blood of the New Testament was shed for many, for the remission of sins."*

Your thoughts, while you are convened in this sacred place, will often be directed to a brighter and better world. There you hope to come, and mingle your song with that of the blessed above. You will remember then, that they, in unison with prophets and apostles, and all the redeemed of God on earth, sing, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."†

I will only add, that if, after all which you are taught respecting the atoning blood of a Saviour, you reject it, and renounce your hope and trust in it, you will subject yourselves to the awful sentence which an apostle has pronounced on all such: "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace. For we know him that hath said—Vengeance is mine, I will recompense, saith the Lord."‡

If there is any one point, which widely distinguishes the Christian religion from all others, it is that on which I have now dwelt. No other religion presents you with a founder, who has made atonement for his followers by his own blood. Abraham did not; Moses did not; John the Baptist did not; Mahommed did not; none of the heathen even pretend to have done it. But "Christ with his own blood entered the sanctuary above, having obtained eternal redemption for us."§ Here then is a difference heaven-wide between the sincere follower of Jesus, who believes in him as such a Saviour, and the naturalist, the Jew, or the Mahommedan. Here is the fundamental principle in which Christianity differs from all else that is called religion. When you meet in the name of Christ, you must believe, and acknowledge, and feel these truths.

* Mark 16: 15, 16. † John 3: 36. ‡ John 3: 18. § John 8: 24. ‖ John 20: 31. ¶ 1 John 5: 10, 11. ** 1 John 5: 12. †† Acts 16: 31. ‡‡ Acts 4: 12. §§ Acts 17: 30. ‖‖ Matt. 1: 21.

* Acts 4: 12. † Isa. 53: 5, 6. ‡ John 1: 29. § 1 Pet. 2: 24. ‖ 1 Pet. 1: 18, 19. ¶ Col. 1: 14. Ep. 1: 7. ** Rom. 5: 8—10. †† Heb. 9: 28. ‡‡ Heb. 9: 13, 14. §§ 1 John 2: 1, 2. ‖‖ 1 John 1: 7. ¶¶ 1 Cor. 2: 2. *** 1 Cor. 1: 23, 24, 30. ††† Gal. 6: 14.

* Matt. 26: 28. † Rev. 5: 9. ‡ Heb. 10: 26—30. § Heb. 9: 11, 12.

From the Christian Advocate.

HAPPY DEATH OF A SLAVE.

The following very interesting account of the character and death of a slave, is extracted from a letter from Mr. Mortimer, Wesleyan missionary, at Grenada, dated March 1st, 1826:—

"In the midst of some perplexing circumstances, we meet with others that more than counterbalance them. On the 4th of January, death removed from us a very upright and pious youth, (one of our leaders on Clarke's court estate), belonging to the Hon. John Ross, who has long been a firm friend to our mission here. This young man had been a class leader on that estate about four years; and it is rather remarkable, that his mother and brother are also leaders. During the period of his being a member of our society, I have not heard of one complaint against him either as a servant or a Christian. I have heard him lead his class in the chapel, and have been astonished at his quotations from the word of God, to confirm what he advanced, as well as to encourage the tempted members. One night, in particular, I went up to the estate, in order better to arrange the classes, as well as to appoint two new leaders. I took particular notice of his earnest manner in leading his class. To one man, double his years, who complained that his prayers were not answered, he replied—"Perhaps you some times pray and then leave off; but you must know that is not the way to get help from God; no, you must pray always, that is, every day, several times in the day, whenever you have opportunity; and you must try to bring your wandering mind to think of God, while at your work. You must pray till the Lord hears you. Don't you know, in the gospel, our Saviour says men ought always to pray?" and then he quoted the circumstance of the widow and the unjust judge, showing how he helped her, merely because she persevered, and then very happily applied the subject. I thought, if our friends at home had heard him, they would have exclaimed—What hath God wrought among slaves! The Sunday preceding his death, he came to the chapel on the estate, seemed very ill, and told me he must retire, for he felt the fever coming upon him. I said—"I hope, Louise Pierre, you are looking to the Lord, that he may make your affliction profitable." He replied, "Yes sir, I know it is sent to lead me nearer to him; I cannot expect always to be in health." I bade him good morning, and saw him no more. On the following Wednesday he was taken worse, and towards evening was insensible for a few hours. His reason returned during the night, when he desired to speak to the members of his class, many of whom were present. He warned them of the awful consequences of leaving the ways of God, and begged them to continue to serve the Lord, who would always be their support and comfort. Addressing his mother, (who is sick-nurse), and his brother, he said, "I am going home: I am going to Jesus Christ; I am not afraid to die; no, I have no fear; I am going home." He then gave out the whole of that hymn—"Thee we adore, eternal name," &c. and joined in singing it. He appeared after this to be fast approaching that happy world, where all is assurance and rest, and sorrow and sin are no more." A little before he departed, he said to his mother and brother, "Take care of Margaret;" meaning his wife. I believe these were nearly his last words; and soon afterwards he left a world of trouble for one of everlasting enjoyment. Thus died Louise Pierre Ross, about twenty-six years of age; another fruit of missionary labour, and another soul added to the church of the first-born in glory."

CHRISTIAN CONSISTENCY.

A Christian has no right any where or under any circumstances to be any thing else than a Christian. He must ask about a political as well as any other act, the question, Is it right or wrong—and by the answer to that question he must be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God in a caucus, as any where else. To prefer our own interest of party, to that of our country, is treason against that country, and sin against God. And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion, than by frequenting any circle which he must enter without his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There*, is no shuffling." Whosoever denieth me before men, him will I deny before my Father which is in heaven."

ANNIVERSARY CELEBRATION.

May 15, being the fourteenth anniversary of the Sheffield Sunday School Union, the town exhibited at an early hour the usual circumstances of interest and animation: Teachers and children, individually or in little groups, all repairing to their respective schools to eat their festival buns, and arrange themselves in order for the general rendezvous in the Brocco. The latter spot, the scene of assembly, exhibited a delightful and gratifying spectacle, which was not a little enhanced by the beauty of the morning. At 9 o'clock the procession, as usual, moved from the ground, and proceeded by way of High-street, to distribute itself to the different places of worship open for the reception of the same. Fourteen years, a period which may be presumed to have worked out the charm of novelty, has not at all diminished the interest of this institution, and on this jubilee occasion, we were glad to see the procession, as usual, accompanied by the teachers, male and female, the former glad of this opportunity of identifying themselves with the children under their care, and the latter, forgetting or despising the little wearinesses and circumstances of discomfort incident to their sex, not unwilling, for once in the year, to encounter the eye which when it saw blessed them; and to suffer the expression of the tongue, which when it spake, gave thanks unto them for their works of faith and labour of love.

In the afternoon, the annual meeting was held in Ebenezer chapel, which was crowded to excess by a gratified and interesting audience of teachers and friends.

Joseph Read, Esq. the President, having taken the chair, Mr. Montgomery proceeded to read the report, which was composed of documents furnished by the different schools.

Mr. J. Jones related a pleasing anecdote of a young man who often wandered from the path of duty, enlisted as a soldier, and having been engaged in various services abroad, returned home a decided deist; but owing to the reading of a tract, put into his hands by a young tract distributor, he was recovered, not only from his infidelity, but from the evil of his heart and the error of his ways, and he was now a useful and zealous teacher in the Sunday School in which he was educated.

Mr. Montgomery adverted to the following fact contained in the report of one of the schools belonging to the Union, which he had previously read:—

A boy connected with a Sunday School was walking with another boy into an adjoining wood in the neighborhood of Sheffield, when they came to the place where the murdered Ann Hough was found some years ago. They stopped to reflect. The remembrance of her untimely end brought vividly to the recollection of the Sunday scholar his own sins and his unpreparedness for eternity, by which he was much distressed. He entreated his companion to kneel down with him, and there, on the identical spot where an undiscovered crime of the most diabolical character had been perpetrated in the eye of God alone, who will assuredly bring the guilty to judgment in his own time—there, surrounded by the beautiful green foliage, under the canopy of heaven, the simple child poured out his prayer for the pardon of his own sins and those of his companions, and for an interest in the Redeemer's death.

Of all the anecdotes which he had ever heard in connexion with Sunday Schools, Mr. M. observed, not one had affected his mind so much as that of the little boy, who in the wood, and on the very spot where a murder had been committed, and where the blood of the murdered still cries for vengeance upon the head of its undiscovered and guilty perpetrator, had kneeled down to offer up prayer to God.—*Lond. Teach. Magazine.*

Christians resemble travellers in a stage-coach. We are full of our plans and schemes, but the coach is moving rapidly forward: It passes one mile-stone, and then another; and no regard is paid to the plots and plans of the passengers.

BOTANY BAY.

When Botany Bay was first established a settlement, 37 years ago, we believe it never entered into the contemplation of those who recommended the measure, that such a population and such a state of society as now exists in two colonies, could have been created within the first hundred years.—The town of Sidney contains 1200 houses, and 7000 inhabitants, and such is the demand for land and new buildings, that the former in many places is stated to be worth 1000*l.* an acre, and that houses let for from 100 to 150*l.* a year. The commanding situation of the capital of the Australasian world, with its noble harbour, its warehouses and its quays, and the number of ships which visit it, give to it the appearance and bustle of an English sea port. It has five churches of different denominations, an excellent market held three days in the week, with commodious public stores for the reception of unsold goods, in return for which trifling duties are levied, amounting in the year 1817, to 15*l.* and in 1822, to 575*l.*

A chartered bank is established at Sydney, which has shared dividends among the proprietors of 12 to 15 per cent. They have the Australasian Magazine, the Australasian Newspaper, and the Sydney Gazette.—They have also a philosophical and agricultural, & a horticultural society. They have various schools for both sexes, supported from the public revenue of the colony; and Sunday schools, for the gratuitous instruction of 400 children each. They have private seminaries for the more opulent classes, two of which are kept by clergymen of the established church; and there are several schools in Sydney, for the board and education of young ladies.—*Q. Review.*

Religious Intelligence.

From the New-York Observer.

LETTER FROM BOMBAY.

Extract of a letter from Mrs. NICHOLS, *widow of the late Rev. John Nichols, of Bombay, to a lady in Massachusetts, dated April* 10, 1826.

Here our dear friends will not leave us. They, with us, look upon the hard-laboring herald of the cross, witness his fatigue, see the prostration of his strength, his pallid, weather-worn countenance, his enervated state both of body and mind; and with affectionate concern apprehend the day is near, when the poor heathen will no more hear the voice of heavenly mercy from his lips. Thus it has been many times with *us.* How well *I* know every step of this way. Do not, O ye my friends, do not forget us. Where are the dear faithful laborers whom the churches sent to this vineyard! Must I make your heart bleed by telling you, that out of ten Christian missionaries sent to this place but one* still remains! It is indeed so. Brother Graves is the only one left. A Newell, a Nichols, a Frost, and shall I say a *Hall*, lie buried in this heathen land, and will not arise till the last trump shall summon the dead to judgment. Yes, my dear friend, the grave has, in a distant spot of this desert, received the remains of our dearly beloved and highly esteemed friend and brother, Hall. This will make the churches weep. And what more will be the result? Will they fill his place, and the places of others who have kept the faith and gone before him? Or, must the work of desolation go on, until it shall be said, "The grave has covered them all; not one is left to tell the heathen the way of life!" Must it indeed be so! Must the great quantity of seed scattered abroad in this extensive vineyard, and which seems in some places to be springing up; must all this, which has been sown with so much care, and with so many, many tears, and for the growth of which so many prayers have been made—*must* it all be lost! O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the desolations of our Zion! But still, though I weep, I must hope. The work *must* go on. In this extensive wilderness there must be some 'good ground,' where the seed will germinate and produce fruit. But where shall be found reapers? Or must the harvest droop and die? Come over then, and help us. Come, ye young men and women of our churches, of our schools, come, labor and suffer for your Lord and Master. Come, that it may not be said, when we are resting from our labors, "What hath it profited? Their labor was in vain; they spent their strength for nought." "No more missionaries beyond the Cape of Good Hope." Is it indeed so? Will the American churches incur such a fatal responsibility as this? Will they suffer this most precious and glorious cause to decline? The next news, by the hand of some stranger, or some member of a neighbouring mission, may be, "They are all gone; not a vestige of that mission is left!" How will this make the churches feel? Will they then send help? But *then* the wheels will have stopped. Thirty schools must be re-collected; teachers must be sought after; double expence, double labor; and for what—for what?

All the particulars we have of the sudden death of Mr. Hall, will be forwarded to the Board by the present opportunity; so that it will be unnecessary to repeat them here. Years must elapse before his place can be filled, even if it ever should be. He was a very faithful, and a truly indefatigable laborer. We all loved him, confided in him, and shall consider ourselves blessed if we can follow his example. The last morning he was in Bombay, he breakfasted with us, and prayed with us. After he had mounted his horse, he said to me, "Well, I know not what may occur: I go out, but I know not whether I shall ever return."

You will be gratified to learn, that, after many efforts, I have succeeded in establishing two native female schools, in which are about sixty or sixty-five girls. Those I superintend regularly; and this is my principal employment. They have been in operation only one month and a half; yet many of the poor girls can repeat verbatim a Christian hymn, and a few verses of a catechism. Those they learned by *dictation*, which must be the case, as you will readily perceive, until they can read. I hope ere long to establish two more such schools. I have Brahmins of respectability as teachers, not being able to get females.

From the Christian Mirror.

ANNIVERSARY MEETINGS IN NEW-HAMPSHIRE.

The anniversaries of the most important religious Societies in NewHampshire, were held last week at Durham. The General Association met at Rev. Mr. Burt's meeting house on Tuesday, at eleven o'clock, A. M. and organized by choosing the Rev. Mr. Church, of Pelham, Moderator. At three o'clock, P. M. they attended public worship. The sermon was preached by the Rev. Mr. Page, of Bradford, from Ephesians 3: 8. In the evening, the Rev. Mr. Bouton, of Concord, delivered a discourse upon the worth of the soul. On Wednesday a public prayer meeting was attended at sunrise. At eight o'clock the people assembled to listen to the interesting narrative of the state of religion in New-Hampshire, and in other states represented at this meeting, by delegates sent from the several bodies with which the NewHampshire General Association is connected. This exercise continued more than four hours. It was interesting to a high degree. God has certainly done great things for Zion the past year. New-Hampshire has been highly favored of the Lord. Between 20 and 30 towns have been visited more or less with showers of divine grace. In several places there are reckoned more than 100 hopeful subjects of the work of grace. Two or three academies have been visited by the influences of the Holy Spirit, and Dartmouth College has shared richly in the glorious work of reformation. In that highly favored as well as highly respectable institution, the footsteps of God have been visible. Into that fountain of literature and science, he has cast the salt of divine grace, and prepared the way for many streams to issue from it, that will make glad the city of God. More than fifty of the students have become hopefully pious. There were several facts stated in regard to the revival at Dartmouth College and in other places, which were very expressive of God's sovereignty. Some who appeared the farthest from the kingdom of heaven, have been made the trophies of victorious grace. God has shown that he could work and none could hinder. Infidels and prodigals have been brought to see their danger and feel their guilt, and inquire with all the solicitude of dying men, what shall we do to be saved? O, it was interesting to hear what God had done, and to hear how he had done it.

The accounts from other states were full of encouragement and interest. It could truly be said the past year has been a year of revivals. Probably there were never so many accounts of revivals exhibited at any former meeting. The friends of Zion could not but rejoice and take courage.

In the afternoon of Wednesday, the annual meeting of the New Hampshire Bible Society was held. The report of the Directors, prepared by the Rev. Mr. Lord, the Secretary, in consequence of his ill health, was read by Rev. Mr. Church. It appeared from this report, that the Directors the year past, had paid over to the parent Society 500 dollars, and distributed 900 Bibles and Testaments. It must have appeared evident to all, that this society is a very efficient auxiliary of the American Bible Society, and that it is doing much towards supplying the distitute in N. Hampshire, with the word of God.

In the evening, Rev. Mr. Cornelius, of Salem, Mass. delivered a discourse in behalf of the American Education Society; and Thursday morning, immediately after prayer meeting, which was held at sunrise, an Education Society was formed auxiliary to the American Education Society.

At nine o'clock, the New Hampshire Missionary Society held their annual meeting. The report of the Trustees, which was read by Rev. Mr. Burnham, of Pembroke, detailed much that was interesting to all who are engaged in building up the old wastes, and in supplying new and feeble churches and societies with the means of grace. It appeared that they had not labored in vain, nor spent their strength for nought. Many had been made glad by those who bring good tidings and publish peace; that bring good tidings of good, and publish salvation. The report was followed by several addresses, well calculated to promote the great object of this important Society. In the afternoon the annual sermon was preached by Rev. Mr. Putnam, of Portsmouth. The public exercises were then closed by the administration of the Lord's Supper to a large number of the professed disciples of Jesus. The scene was peculiarly interesting. Many undoubtedly felt as though they were sitting together in heavenly places in Christ Jesus.—They could say, it is good to be here.

In the evening, a public prayer meeting was held, more particularly with a view of rendering thanksgiving and praise to the Almighty God, for what he had done the year past, in reviving his work and saving so many souls, and to pray that he would pour out his spirit in more plentiful effusions.

All the exercises of these several societies were interesting. It did seem as though there was a deep feeling on the subjects connected with the advancement of Christ's Kingdom. The prayers were fervent, the preaching was faithful, and the exhortations and addresses were pathetic and pungent. Many, I trust, will long remember the season with devout thankfulness.

RELIGION IN FRANCE.

The protestants have Bible, Missionary, and Tract Societies in this Catholic country, which are barely tolerated by the government, and where efforts are made under great embarrassments. *The Paris Religious Tract Society* held its 4th anniversary April 11th. During the preceding year it had distributed 127,386 tracts. Active auxiliaries exist at Toulouse, Montauban, Nismes, Montpelier, Lyons, and other places. *The Paris Protestant Bible Society* held its 7th anniversary April 12th. Receipts for the year, 63,301 francs. 5735 bibles, and 6106 testaments, were distributed. A ladies' association in Paris had collected more than 6000 francs, by weekly sous; and an association of artizans, more than 3000. *Christian Morals Society* held its 5th anniversary April 13, and had a very interesting meeting. This society has many objects. It appoints one committee for the publication of its monthly journal; one for charity and benevolence; one for the abolition of the slave trade; one for prisons; one for the abolition of gambling and lotteries; one of young people, for providing for orphans; one to aid the Greek refugees in France; and others, to determine prizes to be offered for given subjects. During the last year, each of these committees have pursued their work, some with greater success than others; and if success has not crowned their efforts to the extent that could be desired, yet there is ground for encouragement and perseverance. The *Missionary Society* held its 3d anniversary, April 14. Many auxiliaries had been added in the course of the year, and many young men had been received at the mission-house, to prepare for their work; they are pursuing their studies under the direction of M. Gallard, director of the establishment. During the last year, more than 33,000 francs had been received, and more than 14,000 expended; leaving a balance in hand: But considering the numerous calls for missionaries, there was a necessity to increase rather than diminish their exertions.—*Rec. & Tel.*

Moravian Brethren.—These people, in missionary enterprise, seem to be more indefatigable than any other religious denomination. They extend their operations to all climates, and to the most offensive and disgusting inhabitants. The Esquimaux of the frigid, and the Caffres of the torrid zone, equally share their regard. In the review of their proceedings of the last seven years, they state, "that they stand astonished at the proofs of the grace of their Saviour on their labours of love." Upwards of 33,000 converts, gathered from the Gentiles, they say, have been added to their church during the said period.—*Bap. Register.*

The General Assembly contains 16 synods, 86 presbyteries, 1819 churches, 1127 ministers, 187 licentiates, 204 candidates, and 127,492 communicants; and it is an appalling fact, that more than 600 churches, or *more than one-third of the whole number* in the United States, are *destitute of pastors.*

The General Assembly say, "In less than 40 years, through the blessing of the Most High, we have increased from 1 to 16 synods, and from 6 to 86 presbyteries, 5 having been added to our number the past year.

Sixteen Scholarships, at the theological seminary, Princeton, have been founded; 13 by benevolent individuals, and 3 by associations. The number of students in the same Seminary is 114.

Pious Students.—"In the 10 colleges of New England, among 1400 students, 500 are hopefully pious; and 200, belonging to Massachusetts, are in different stages of preparation for the ministry.

Dr. Messer.—The President of Brown University has resigned his office in that institution.

A new Jews' Synagogue.—The neat brick meeting house in Elm-street, New-York, has been purchased by the Jews in the north part of the city, for a synagogue.

Large Churches.—The following schedule was formed from the last statistical report of the General Assembly of the Presbyterian church, by which it appears that there were then 15 churches, each containing more than 400 communicants. We take the schedule from the N. Y. Observer.

	No. of Com.
1. Rutgers-street church, N. York,	1025
2. 1st church Northern Liberties, Phil.	900
3. Brick church, N. York,	853
4. 2d church, Philadelphia,	620
5. Orange, New-Jersey,	596
6. Morristown, N. Jersey,	535
7. 1st church, Elizabethtown, N. J.	*532
8. Carlisle, Pennsylvania,	522
9. Troy, New-York,	503
10. 3d church, Philadelphia,	464
11. New Providence, Tennessee,	447
12. Goshen, New-York,	423
13. Fagg's Manor, Pennsylvania,	417
14. Geneva, New-York,	407
15. Laight-street, N. York,	402

*The number in 1st church, Elizabethtown, now amounts to 632.

Education.—The following statement is collected from the Minutes of the General Assembly of the Presbyterian Church, at their meeting in May last:—

Collected for the education of pious youth for the ministry, by the Board of Education and their various auxiliaries, (having 251 beneficiaries),	$46,740 12
For the Theo. Sem. at Hamp. Sydney,	25,000 00
For two scholarships in Theol. Sem. Princeton,	5,500 00
In aid of students in do.	1,178 93
For a Professorship in do. from N. Y. city,	3,940 50
For a Professorship and Scholarship in the Theo. Sem. at Auburn,	6,000 00
Total,	$88,359 55

Revivals.

After all that is said of the progress of evangelical principles, there is still a vast deal of practical Antinomianism among professors, in relation to revivals of religion. Exhort them to pray for a revival; they have no spirit of prayer for this object.—Tell them to ask that they may receive such a spirit, and they will say that of themselves they cannot ask aright. Tell them to pray that they *may* ask aright; and they will question whether the set time to favor *their* Zion has fully come. Tell them that God's time is to-day; and they will immediately refer to the secret purposes of an overruling Providence, to which they ought of course to yield unconditional submission. Urge them to establish meetings for social prayer and for religious inquiry; tell them to stir up the minds of their Christian brethren, "by way of remembrance," or to call upon the impenitent, and to exhort them from house to house, to forsake their sin; and what then is the answer? "O, it will do more hurt than good. There are many serious difficulties in the way." They see as yet no favourable indications of the coming blessing. They perceive no *signs* of a revival. It would be presumptuous to make use of such means, in the midst of such coldness and declension. It would not be patiently waiting upon God. It would savour too much of human machinery. It would be even rebellious. It would be usurping the prerogatives of God himself.

But is it not true that men ought *always* to pray, and *not to faint?* Is it not the duty of Christians *always* to seek opportunities for religious conversation? Should they not be constantly warning sinners? And do they not know, that if they are faithful in the performance of these duties, God will also be faithful to his promises, and grant them the blessing? Yes, they know all this. Where then, we ask, is the presumption—where the rebellion?—God is most glorified where Christians bear *much fruit.* The lukewarm he threatens to spew out of his mouth. He never yet chided any one, for being too much engaged in his service, or for doing too much for the promotion of his cause. Ah no: The whole difficulty is, that Christians forget their first love. They gradually fall to sleep, and continue to dream that they are awake. A state of slothfulness and inactivity ensues; and looking upon others around them for a standard, they maintain a kind of secret persuasion that God designs them to be like the rest of their brethren, and that his secret purposes will be best advanced by their continuing to bear but *little* fruit. But pray what do they *know* about the secret purposes of God; or what have they to *do* with them, in the performance of their *duties?* And what is there in all the word of God, which warrants them in fixing so *low* a standard of Christian piety? Let them *elevate* this standard: Let them *abase themselves*, that they have fallen so far below it; and let them supplicate the God of Heaven for grace to live up to it. They will then find no *interruption* from the *secret* purposes of God; they will then be in a fair way to obtain the blessing; and if they persevere, their spirit of prayer will increase, and the desired blessing will be soon seen to descend upon them.

We know very well that God will bring about all his purposes in his own way; and it is matter of great joy that he will. But let us beware of making *an improper use* of this doctrine. It was the purpose of God that Judas should turn traitor; but was he not condemned for the deed? It was the purpose of God, that Peter should basely deny his Lord and master; but was it therefore his *duty* to do so? *Duties* are for the Christian; *events* are in the hands of God. The Christian *never* does *more* than his duty, not even when engaged in revivals. And what are the means that are made use of for promoting revivals? Are they any thing like works of supererogation? No: They are nothing but the instituted means of grace, applied with some share of industry and faithfulness. Notwithstanding every representation to the contrary, this is all. Where then, again we ask, is the presumption—where the rebellion? We see where it is: It is all on the other side of the question.

The revival spirit still continues in Rome, and has of late received a new impulse. The number of hopeful conversions there, is probably little short of five hundred. The work, so far as we can judge, has every mark of genuineness, and it is truly wonderful.

A letter from Hartford, Connecticut, to a person in this village, discloses an interesting state of things in that city; and we should doubtless be warranted in saying that a revival has commenced there. The Hartford Observer, however, continues to speak with caution on the subject; and perhaps for the present, this is the best course. Several other towns in that vicinity continue to exhibit favourable appearances; but we are sorry to add, that some other parts of that state present little else than the barrenness of polemical discussion.

Westfield Baptist Association.—It is said that nearly half the churches in this Association have been favoured with revivals during the year past. The Association embraces twenty-one churches, seventeen ordained ministers, and eight licentiates. The numbers added by baptism have amounted to 250; those by letter to 23.

The *New Hampshire Concord* Repository & Observer states, on the authority of a correspondent, that "a glorious work of God's gracious visitation" is now experienced in Northfield, a short distance from that place. The work began as early as January; but has lately increased in power. The present subjects are supposed to be between forty and fifty.

Tuscarora Station.—We understand that an unusual degree of seriousness exists in the congregation of the Tuscaroras, which is attached to the mission station, under the charge of Rev. Mr. Harris, and that several instances of hopeful conversion have recently taken place. This is matter of special encouragement to the friends of Indian missions.

REVIVAL IN DANVILLE.

We learn, that on last Sabbath, the sacrament of the Lord's supper was administered in the Presbyterian church at Danville, Ky. and that fifty persons were admitted to the privileges of the church on that occasion; upwards of twenty of whom received the ordinance of baptism. Our informant states that the whole number added to the church since the commencement of the revival, is eighty-five; and that the work appears at this time to be going on with more power than at any previous period. The little cloud, we are happy to learn, has extended, and is spreading over the neighboring congregations in Mercer, Lincoln, and Garrard counties. May it continue to spread, till it overshadows the whole land.

Revival in Orford, N. H. Second Society.

We learn from the Repository, that the Rev. Mr. Farnsworth communicated an account of this revival at the late meeting of the General Association. It commenced in April last, and he does not consider it as entirely subsided now; though it soon came to its height, and has since gradually declined. It has not been general, some neighborhoods presenting no instance of conversion. "Some families have been very signally blessed, especially those of the officers of the church. One of them has six, perhaps seven children, who profess to hope that they have recently experienced a saving change;" another sees in the same situation, "his *wife*, daughter in law, several grandchildren, and two great grandchildren. These *four generations* have regularly attended the inquiry meetings." Bible classes, and other means of instruction for youth, have been blessed. "The subjects of this revival were all persons of good irreproachable moral character, and generally persons who were regular in attending public worship."—*Rec. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 3, 1826.

Prudence or Imprudence.—The readers of the Recorder will recollect, that a short time since, we bestowed a passing remark or two, on an abusive article which appeared in a Boston Unitarian paper, respecting the revivals in this vicinity, and the character of a certain evangelist, whose labours have been eminently blessed in their promotion. The last Recorder and Telegraph has copied our remarks, and spoken of them in such terms as deserves the kindest acknowledgments. But where it says—"Whether there has been any deviation from *propriety*, which might be called *imprudence*, we are not prepared to say," we cannot but have some fears that the remark will not be generally appreciated in that portion of the country. If preaching the distinguishing doctrines of the cross, in a powerful, bold, pungent and persevering manner, from the pulpit, and from house to house, and addressing individuals as occasion may require, in the language of remonstrance, persuasion and intreaty—if such conduct deserves the character of imprudence—then, and not otherwise, do we believe that the individual in question is entitled to this character. But for ourselves, we have no opinion of that temporing policy, which admits of the special friends and declared enemies of the cross sitting down together, under the same vine and fig-tree, in the midst of harvest time, and the Recorder & Telegraph, we presume, will agree with us. Nothing short of this conduct, however, will fully satisfy the clamours of modern infidelity, and stop the mouth of gainsayers. As to the great work in this vicinity, we can safely say, that it has been characterised by no symptoms of disorder or irregularity; and we can say the same respecting the instruments that have been employed in it. Here, too, the editors of the Recorder & Telegraph, could they have been present, as personal observers, would doubtless have acceded to the truth of our statement.—The work, however, has been so powerful and extensive, that much feeling must necessarily have been embarked in it; and this, in our opinion, is more than sufficient to account for all the "*stirs*" that have been witnessed among us, and all the misrepresentations, insinuations and fabrications, that have gone abroad. And *yet*, when we have looked at the magnitude, the importance, and the decided character of the work, so far have we been from thinking that feeling was excessive, that we have been really amazed at the little account of feeling; and have seen

*We presume Mrs. Nichols here means only one *ordained* minister.

constant cause of astonishment, in the comparative insensibility of the multitude, who knew or might have known, that this was the special season of their merciful visitation, as candidates for eternity.

The Theatre.—One of the Philadelphia papers (Poulson's American Daily Advertiser) contains an article, which, to say the least, reflects much honour on the decision of public sentiment in this village, with respect to theatrical entertainments. After intimating that much of the editorial boasting of encouragement given by the good citizens of New-York to their own theatres, is done from a desire to attract *strangers* to that city, rather than from any intention of giving a *true statement* of the case, he adds:—

"It appears, however, from the Utica papers, that an effort made in that place to introduce these amusements, has, by a portion of its inhabitants, not been seconded; but on the contrary, has been opposed and resisted. This act of self-respect shown by the more grave and serious part of the inhabitants of that growing place, speaks volumes in its favour, and cannot but be heard of with pleasure. Nothing can be more unfortunate for a community, than light and frivolous amusements, as well as all others which have a tendency to weaken or adulterate general manners."

We have quoted the preceding extract with the more pleasure, because we presume it to have been occasioned by a well written article, which appeared a short time since in the columns of the Sentinel & Gazette of this village. That article, for the most part, we believe gave a fair representation of public sentiment; and the experiment of supporting a theatre here, may therefore be considered as having entirely failed. Some of our village papers, like those of NewYork, indeed, have had more influence with *non-residents* and *strangers*, than we could have wished; but this influence, we trust, is now nearly at an end.

Home Missions in Connecticut.—A meeting of delegates from the American Home Missionary Society and the Connecticut Missionary Society took place a few days ago in New Haven. "The meeting were unanimous in expressing the opinion that a friendly correspondence and an official co-operation of these two Societies is both desirable and expedient;" but "the matter is left open for future negociation between them." An obstacle to the Connecticut Society's becoming immediately auxiliary to the National Society, arose from the peculiar nature of the funds owned by the former institution, they not being transferable to other hands.

Mr. Nettleton.—The Presbyterian church and congregation of Jamaica, L. I. at a late meeting for the purpose of calling a pastor, unanimously adopted the following resolution in relation to Rev. Mr. Nettleton, and voted to furnish him with a copy of it:—

"The special business of the meeting being finished, we feel unwilling to retire without publicly expressing our gratitude to the Great Head of the Church, in sending his faithful and beloved servant, the Rev. *Asahel Nettleton* to labour among us for some months past; and therefore do unanimously resolve, that we cordially approve his whole procedure, as a devoted, prudent, and under God, singularly successful servant of Jesus Christ, (his labours here having been remarkably blessed); and that his faithfulness and tenderness have excited in us emotions of love and respect which time can never efface from our hearts."

Waste Places.—The scene of the following description, though laid in Connecticut, is not altogether inapplicable to our own state. If we have done little for foreign missions, we have done still less for domestic.

From the Connecticut Observer.

CONGREGATIONALISTS OF CONNECTICUT!—LOOK AT THIS.

Speaking of the destitute congregations in our state, in one of their addresses, the Directors of the Domestic Missionary Society say:—"Each of them, except one, was formerly favored with a minister of the gospel. But a few years ago, some of them were deprived of this privilege; while in others, the hoary headed of eighty can only say, "*When we were children, we had a minister.*" Their children and their children's children, were never surveyed by a pastor, as the lambs of his flock. Some of these parishes are well accommodated with meeting-houses; a few of which have been recently built, or repaired. In other places, the house of God has fallen down, or presents the affecting aspect of decay and neglect. Five of these parishes, large in teritory, are contiguously situated; making a wide field of desolation. The whole of the waste ground in this state, is nearly equal, in extent, to the average size of one of its counties." In some of these, the destitute can still only say—"When we were *children*, we had a minister." And at the rate in which benevolence has been shown to these churches, the same will continue to be said, until "their children and their children's children," shall have gone into eternity, without hearing the sound of the gospel. In what part of christendom is this? In the state of Connecticut; the state which boasts of her religious institutions; the state whose benefactions, and the labour of whose sons, are lighting up a smile on the face of the Hindoo, the Sandwich Islander, and the Osage, Should they not do it then? Yes—but benevolence, consistency, patriotism, cry, "They ought not to leave the other undone."

Ye who have listened to the minsters of truth until your appetite is satiated, and you can hear only some favorite preacher; and then, perhaps only to regale the taste—remember that in one day's journey are churches, where the voice of a christian instructor is almost unknown.—Ye, who in the hour of sorrow hang on the lips of your pastor, and seek consolation in the house of prayer, remember those almost in sight of your dwellings, among whom these streams of consolation never flow. Ye, that in the hour of conviction have sought for comfort and direction in the study of your pastor, or in the little neighbourhood circle, where the messenger of God points out the way to heaven and invokes the influences of the spirit, think of those who have no shepherd, and no guide. Do more than *think*—RESOLVE that you will not cease to pray and converse, and push onward the work, until no Christian in Connecticut, and no anxious sinner in Connecticut, can feel as some now may feel—"No man careth for my soul."

A Lutheran Paper.—We have just received the first seven numbers of a new monthly publication, of the pamphlet form, entitled the "Evangelical Lutheran Intelligencer," conducted by a committe of clergymen appointed by the Synod of Maryland and Virginia, and issued at the Citizen office, in Frederick, Maryland.—The paper appers well, both as to character and execution; and the editors say that though this denomination now embraces one thousand organized communities, which have recently been bound together in a general synod, and which are at the present moment putting forth their energies for the establishment of a Theological Seminary, the denomination have not hitherto been furnished with a single periodical of the kind.

Mislaid.—We regret to say, that a sermon sent us by an eastern correspondent, and a communication respecting the revival in Russia, have been mislaid. Perhaps we may yet find the former; but in relation to the latter, we would just remark, that if another copy were to be sent us by our obliging correspondent, we should wish it to embrace further details respecting the different religious societies. The conversion of souls is a matter of equal joy to all denominations, who have the good of Zion at heart.

Political.

FOREIGN.

By the packet ships Leeds and Canada, from Liverpool, arrived at NewYork, London dates to the 2d September have been received.

The most important article the papers contain, is an order in council of the British government, prohibiting American vessels from trading to the British colonies after the first of December next.

In speaking on this subject, the London Courier says: "The interruption of this trade with the United States, which is thus forced upon us by the continued refusal of the American government to place our ships engaged in that trade, upon the footing of the most favoured nation, in the ports of the United States, is, we conceive, a fortunate event for British shipping, which cannot but receive encouragement from the interruption of the trade now carried on in American bottoms, and with cargoes from the United States. To the countries in the north of Europe, which possess in common with our North American provinces, the means of supplying our West Indian colonies, in flour, staves and lumber, and which are willing to trade with these colonies upon terms which the United States decline; this intelligence cannot fail to be highly interesting."

A meeting of the inhabitants of Manchester, was held the 17th ult. which was attended by at least 2,500 persons, and crowds were unable to obtain admittance, A strong address to the king was drawn up, recommending the repeal as promptly and effectually as possible, "of every law which enhances the price of bread, and obstructs the manufacturing and commercial prosperity of Great Britain, and also the immediate abolition of taxes, to an amount which the petitioners do not presume to specify, but which, that it may produce the desired results, must be sufficiently great to put an end to all national expenditure, beyond that which shall be suited to the altered value of money, and directly conducive to the freedom and greatness of the kingdom."

At Lancaster assizes, 42 persons convicted of being engaged in the late riots, have been sentenced to death.

The English papers state, that accounts from all parts of the country concur in affirming, that a perceptible improvement has taken place in the state of trade, and there is every promise of the improvement being progressive.

In Ireland, the condition of the poor, always miserable enough, has become really intolerable. Private subscriptions are wholly inadequate to mitigate the public evils, and the Dublin Evening Post says: "Fever is making the most frightful progress through the city; the dysentary has set in, and hunger is stalking about the streets, assuming in several instances, the tone of menace and desperatioin. There should be again a general meeting called, for a petition to the king, praying his majesty to convene parliament forthwith, for the purpose of considering and devising the best means of averting the most dreadful scourge that ever visited a nation."

The Irish crops have almost entirely failed, in consequence of unusual drought. Potatoes and oats have produced nothing, and barley is only one third of an average crop. In the Highlands, barley is literally burnt up. The wheat has resisted the effects of the drought; but wheat, it is added, will not feed one third of the inhabitants.

The customs of England are falling off rapidly, some say 100,000*l.* a week.

The St. Domingo people have sent over $1,000,000 to the French government, and the tribute has arrived at Havre.

In Spain, and on the frontiers of Portugal, there is a good deal of disturbance. A Portuguese regiment mutinied at Braganza, and 200 men deserted into Spain. The whole of the 47th regiment at Estremos, has deserted into Spain. At Villaviciosa 180 cavalry, of the 2d regiment, did the same. A brigade of artillery attempted to desert, but was cut to pieces. The troops that went to Spain were well received, but immediately disarmed.

The Spanish Constitutionalists in England are in dreadful distress. They are on the point of perishing for want. In the village of Somertown, about 170 of them reside, and the neighborhood (which is a very poor one) has formed a suscription of a penny a week each person, for the relief these exiled patriots.

Greece.—There is nothing from this quarter that may be relied on. Some accounts state that the arrival of Lord Cochrane was looked for with intense anxiety, and others mention that he had arrived, and had even gained a complete victory in his first attack on the Egyptian fleet at Navarino. This is not generally credited.

A central Greek committee in Brussels has received information, that four officers of the old French army, who, on preteuce of going to Greece, to enter the Greek service, had received money from the committee for their support and outfit, had been induced by promises made them at Marseilles, to engage in the Turkish service; which they had done, without returning the money advanced by the committee.

Turkey.—The Paris papers contain part of a firman, addressed by the Sultan to the Cadi of Constantinople, declaratory of the dissolution of the corps of Janissaries. This official document may be considered as assigning the reasons which prevailed with Mahmond for making the bold attemp. It is said by the Sultan, that the Janissaries, who formerly gained so many victories, and conquered so many countries, had "insensibly degenerated, and become cowardly and mutinous." The firman then goes on to allege, that "these troops, in the wars which have been carried on for this century past, have despised the orders of their chiefs; have been seized with consternation from the slightest causes; have spread terror by false news, quitted their ranks, and shamefully fled before the enemy, abandoning to them the fortresses and provinces."

Russia.—Five of the principal conspirators, viz. Pestell, Mouravieff Apostol, Relayeff, one of the Bostonjeff, and Kahoosy, were hung on the morning of the 15th July, about 3 o'clock, on the open ground near the fortress. It was done rather clandestinely than otherwise, for it was given out that the execution would take place the next morning, and consequently, very few persons witnessed it. The affair was hurried through with all possible expedition; the culprits remained suspended only 15 minutes. The other conspirators had their uniforms stripped off and burnt, a sword broken over their heads, and then sent off to the mines in Siberia. Troutisskey goes for life, and Prince Serge Volkensky, for twenty years; the various terms of the others are not known.

Splendid preparations were making in Moscow for the coronation of the Emperor Nicholas. The British ambassador paid 2,500*l.* for a hotel.

Congress of Panama.—An arrival at Baltimore from Vera Cruz, brings intelligence as late as the 22d August. By official documents, it appears, that the Congress of Panama had adjourned, after having completed the great objects of their meeting, to a village called Tacubaya, near the city of Mexico, where their session will be continued by a delegate from each republic represented at Panama; their colleagues having returned to their several governments, for the purpose of giving them the result of their session at Panama.

The first great measure adopted and established by this body, was a *Treaty of Alliance and Perpetual Amity*, between the uniting republics. Other treaties, leagues and compacts, were also entered into, of which nothing but the names or titles is given. The first is undoubtedly the great work of the Congress; and from the account given of it, the probability is, they have formed the constitution of a confederated republic, upon the general plan and principles of our own; the particular provisions of which, however, are not published, and of course are not known to us.

It was to attend this Congress, that President Adams recommended the appointment of ministers from the United States. That recommendation was made at the opening of the session of Congress in December last, and had the measure been promptly adopted, our ministers could have been present at the deliberations of the Southern Congress, while they were engaged in this important work, and have rendered such services as their talents and their experience would have enabled them to perform.—*N. Y. Dai. Advertiser.*

A convoy of two millions of dollars had arrived at Vera Cruz from the city of Mexico, one million and a half of which was embarked on board the British frigate Hussar, to be transmitted to England, on account of the interest on the Mexican loan.

The state of commerce is represented as deplorable; two years' stock of goods in the market, and no money to pay for them. The mines are unproductive, and many of those engaged by foreign companies, abandoned.

Commodore Porter has taken the command of the Mexican navy, which is in a dismantled and inefficient state, without officers and men sufficient to man one frigate properly.

DOMESTIC.

Interesting Marriage.—An interesting marriage ceremony was performed by the Rev. Dr. M'Auley, in the Rutgers street church, New-York, on the 18th ult. Mr. D. C. Mitchell was married to Miss Mary E. Rose, a beautiful and accomplished female, who is deaf and dumb.—Miss R. was educated in the NewYork institution for the instruction of the deaf and dumb, in which she has recently been employed as an assistant teacher. She is represented as being amiable, beautiful, and intelligent. Mr. Mitchell is principal teacher in the institution at Canajoharie; and the new married couple repair to that place, where they will both be employed in giving instruction to that unfortunate portion of our race, which, until within a few years, was totally deprived of the benefits of education.—*Ithaca Jour.*

Disgraceful Transaction.—We have been requested to state for the information of the public, and to prevent a recurrence of a similar transaction, that Benjamin J. Cadwell, of Farmington, on the morning of the 10th ult. was married to a respectable young lady of that town; since which it has been ascertained that he has a wife and two children, now living in Whitesborough, Oneida co. from whom he has been absent more than a year. He is about 5 feet 8 or 9 inches high, has black hair, grey eyes, and a naturally florid countenance. His peculiar tact is to ingratiate himself into the favor of those with whom he resides. As he has left this part of the country, on account of the discovery of his former marriage by the connexions of the young lady to whom he was last married, it has been thought best to give of him the above description. He would have been secured in the Ontario county jail, had it not been for the foolish pity of the young lady, whom he has endeavored to ruin.—*Rochester Album.*

Aggravated Theft.—On Saturday last, (23d ult.) a blind man, by the name of Joseph Crawford, of Weston, Mass. hired a boy about fourteen years of age, to lead him from the half-way house, between here and Albany, to the side-cut opposite to this city. On the way the boy took advantage of his blindness, and robbed him of his purse, containing thirty-six dollars. By the exertions of our vigilant police constable, the thief was ferreted cut and arrested the same evening. He was yesterday morning examined and committed for trial. About thirteen dollars of the money has been recovered.—*Troy Sent.*

Novel.—Three very large oil paintings, two of which represent Saint Louis of France, and Francis Xavier, are now in this city at the Catholic chapel, on their way to the tribe of Oneidas, as a present from the King of France. The pictures are shewy, but not remarkable for any merit in design or execution. Whether they will have any effect upon the *children* of the forest, which the donor, it is said, intended they should have, remains to be seen.—*Alb. D. Adv.*

Senatorial Convention.—At the convention held in Utica on the 21st ult. *James M'Vicar*, of Lewis, and *Israel Stoddard*, of Oneida, were nominated as candidates for the Senate from the 5th district.

Tradesmen's Bank.—The Commercial Advertiser states, that the doors of this bank have been opened, and notes to a considerable amount have been redeemed. A large sum has been paid in during the suspension, and the means of the institution are now stated to be amply sufficient to meet all its engagements.

Death for Perjury.—John Brower has been convicted in Missouri, of the crime of perjury, committed in the case of the State vs. Soye, and was sentenced to be hung on the 28th ult.

Cotton is quoted at Augusta, Sept. 10, at and from 6 to 8 cents, according to quality.

We know of no plan so feasible, that would, in our opinion, be attended with so salutary an effect, as for every grand jury, and every court throughout the country, thus to fine every man who came into their presence under the influence of intoxication:—

A Hint to Drunkards.—The grand jury of this county, last week, presented a juror for being intoxicated in the jury box, and the court fined him *fifty dollars*; the fine is to be remitted to one dollar, if the juror will prove to the next court that he has kept sober since the last term. *Richmond Fam. Visitor.*

London Theological Review.—The New Jersey Patriot mentions, that twenty pages of the Quarterly Theological Review, of London, for June, 1826, are devoted to a "labored diatribe" upon the United States.

"Of all the ferocious libels on our nation, (says the Patriot), which for the last ten or twelve years have appeared in the English reviews, that which defiles the pages of the above mentioned Quarterly Theological is the most vulgar, indiscriminate and elaborately scurrilous, which we recollect to have perused."

The provocation, it seems, is a sermon preached by Bishop Hobart, soon after his return from Europe, in which he institutes a comparison between the English and American churches, favorable to the purity and faithfulness of the latter.—*N. Y. R. Chron.*

Literary Intelligence.—There is now in the press, and will be published in the present year, the first volume of the Course of Law Lectures, delivered by Chancellor Kent, in Columbia College. The volume will treat at large of the European and American code of international law; of the government and constitutional jurisprudence of the United States; and of the various sources of the municipal law of the several states. We understand that the work, when completed, will be comprised in three volumes 8 vo. of 5 or 600 pages each; and, from the eminent juridical character of the learned author, we hesitate not to say, it will form a text book of law, the most interesting and the most useful that has yet appeared in the United States, and may justly be called the American Blackstone.—*N. Y. Ev. Post.*

Mr. Pitkin, the author of the Statistics of the United States, intends to open a law school in Farmington, where he will deliver lectures on national and constitutional law, on the civil and political history and institutions of Connecticut and the United States.

AUBURN SEMINARY.

One of the agents of the Seminary acknowledges the following receipts from the 12th to the 18th of September inst:—

PENNYAN.	
Wm. Oliver, Esq. note on interest,	$100 00
Ira Gould,	20 00
Abm. P. Vosburgh, Esq.	20 00
Henry A. Wisner, Esq.	15 00
Jonathan Hall,	10 00
Amzi Bruen,	5 00
Henry Bradley, cash,	5 00
BENTON.	
Martha Campbell, note on interest,	25 00
Wm. W. Tyler,	20 00
Jonathan Whitaker,	20 00
William Ray,	25 00
Jonathan Hall,	15 00
Stephen Whitaker,	15 00
John Pembroke,	15 00
Matthew Coe,	15 00
Carlton Legg,	10 00
Aaron Reemer,	10 00
Josiah Jacobs,	12 50
Solomon Silsbee,	12 50
John Barns,	5 00
James Barns, cash,	1 00
BETHEL.	
Harriet Stewart, note on interest,	100 00
SENECA.	
Adam Fisher, note on interest,	11 00
Aaron Black,	10 00
Hannah Pratt, cash,	2 00
Abigail Cromwell,	1 00
Amount,	$500 00

ROCHESTER.

Edward Peck, 500 Christian Almanacks.

Auburn, Sept. 28, 1826.

MARRIED,

In Shoreham, Vt. on the 22d August, by Rev. Prof. Hough, Rev. *R. C. Hand*, of Governeur, N. Y. to Miss *Agnes Hunsdon*, of Shoreham. Also, Dr. *M. Y. Farrell*, to Miss *Eliza Hunsdon*, both of the above place.

In Westmoreland, by Rev. Mr. Holmes, Mr. *William Edwards*, to Miss —— *Davis.*

DEATHS.

At Troy, a few days since, *Ephraim Morgan*, Esq. aged about 70 years. Mr. M. had been successful as a man of business, and had passed quietly down the current of life in wealth and respectability. He was a valuable member of society, a friend to good order, and a patroniser of religious institutions. Within a few weeks of his death, however, he learned for the first time, his lost condition as a sinner. He sought for mercy through the merits of a bleeding Saviour. His prayer was heard. He declared his hope in the Redeemer, erected the family altar, and in one week afterwards was taken suddenly ill and expired. He was much affected at the thought of having spent a long life in the service of sin, and then being snatched, at the eleventh hour, as a brand from the burning. He met death with calmness and resignation, having a desire to live, only, that he might bear fruit to the glory of God.

In Lansingburgh, on Saturday last, Mrs. *Helen Alvord*, aged 37, wife of Mr. Elisha Alvord, formerly of Salina, & daughter of Mr. Cornelius Lansing, of Lansingburgh. Mrs. A. possessed a strong mind, improved by a good education; and frankness, sincerity, and disinterested benevolence were distinguishing traits in her character. She was a professor of the religion of her Saviour, and her life was in conformity with her profession. She has left an affectionate husband, a family of young children, and a large circle of connexions and friends, to mourn their irreparable loss. Her death has caused a vacancy in the society of her native village, which cannot soon be filled.

At Schenectady, on his return from Utica, on Thursday the 21st ult. Mr. *William Snyder*, of Albany. Mr. Snyder was one of the oldest inhabitants, if not the most aged, in that city. He was a respectable citizen, and has left a numerous connexion here, and in the western parts of the state. He was engaged in the French war, before the revolution, and his memory retained with great distinctness the events of that and subsequent periods. It is amongst the inscrutable, but wise dispensations of Providence, that, after having survived so long beyond the ordinary age of men, his death was produced by a casualty, he having been thrown from a canal boat, and so severely injured as to cause his death.—*Oneida Obs.*

In Clarence, Erie county, N. Y. on the 23d August last, Mr. *William Aylsworth*, formerly of Canaan, Columbia, in the 42d year of his age. He was cut off suddenly in his prime and strength, while engaged in the busy cares of life. In his youth, he dedicated his heart to his Redeemer. He was a useful member in society, lived respected, and died regretted. A widow and a numerous family are bereft of a kind husband and loving father.

In Litchfield, Conn. on the 17th ult. Major *Moses Seymour*, aged 84. In early life, he became a professor of religion, and was sustained by its blessed promises through a protracted decline and in death.

On the 13th ult. Mr. *John Marshall*, of Pittsburgh, Penn. founder, aged 77 years. He was a native of Renfrewshire, Scotland, and emigrated to America in 1768. He cast the first cannon made in the United States, during the revolutionary war, at Capt Charles Ridgley's works, Maryland. He also gave the first draft of a boring mill for boring cannon.

In Phelps, Ontario co. on the 13th ult. of a painful illness, *Sarah*, the wife of Deacon *Jesse Warner*, formerly of Conway, Mass. aged 70 years.

At Buffalo, on the 12th ult. *Charles Rollin Beach*, Esq. Printer, aged 38. He was a native of Vermont, but for several years conducted and published a newspaper in Bermuda, with great credit to himself and satisfaction to the public.

In Greenland, N. H. Rev. *Eliphalet Pearson*, LL. D. for many years a professor in the university of Cambridge, and subsequently an officer in the theological seminary at Andover.

In Kentucky, the last of August, Hon. *Robert G. Henry*, a representative in Congress, from that state.

In Salisbury, Herkimer co. on the 26th ult. Mrs. *Todd*, mother of Doct. S. Todd, of said town, in the 86th year of her age.

On the 14th ult. while on a visit to her daughter, in Springfield, N. J. Mrs. *Mary Monson*, aged 73 years, consort of the late Rev. Samuel Monson, formerly pastor over the congregation in Lenox, Mass.

At Castleton, Staten island, *George Metcalfe*, Esq. counsellor at law, aged 64.

In NewYork, on the 20th ult. Mrs. *R. Hopkins*, relict of the late D. Lemuel Hopkins, of Hartford, Conn.

In Philadelphia, on the 16th ult. Mr. *George Gillingham*, professor of music, aged 55.

Drowned in Parsonfield, Mass. on the 16th ult. in attempting to swim across the Great Ossipee river, just above Kezer's Falls, Mr. *Gould*, son of Ebenezer Gould, aged 21. He had almost reached the opposite shore, (the width of the river is supposed to be 20 or 26 rods), when from some unknown cause, he sunk. This, we understand, is the fourth son which Mr. Gould has lost in a very sudden and surprising manner. Three of them were brought home dead. The first was instantly killed by the falling of a tree. The second cut his foot, and very soon died with the lock-jaw. The third was immediately killed by a loaded sled which passed over him. The fourth was drowned.

ORDINATIONS, &c.

In New-York, Aug. 23d, as pastor of the Presbyterian church in Pearl-street, Rev. Mr. *Monteith*. Sermon by the Rev. Dr. Rowan.

On the 5th inst. the Rev. *Alonzo Potter* was instituted rector of St. Paul's church in Boston. The sermon was preached by the Right Rev. Bishop Hobart of New-York, and other services performed by Bishop Griswold, and the Rev. Dr. Gardiner. The exercises were highly impressive, the music excellent, and the church full.

NEW GOODS.

Z. H. Cooper & Co.

HAVE just received from the Auction Sales in New York, at the new Yellow Brick Store, *No.* 68, *Genesee Street*,

A VERY EXTENSIVE ASSORTMENT OF

Broadcloths, Cassimeres, Printed & Fancy Goods,

of the latest fashions, which they are selling at reduced prices.

The following Goods are among their assortment:—

Rich figur'd and plain Levantines,
Gros de Naples, plain and figur'd,
Satin Levantines,
Fancy Handkerchiefs, a great variety,
Black and scarlet Merino Shawls,
Do. do. Cashmere Do.
A splendid ass't English & French Laces,
Linen & bobinett Edgings & Insertings.

Utica, Sept. 26, 1826. 38w3

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

MISSION TO PALESTINE.

Arise, shine, for thy light is come.—Isa. lx. 1.

Hark! 'tis the prophet of the skies
Proclaims redemption near;
The night of death and bondage flies,
The dawning tints appear.

Zion, from deepest shades of gloom,
Awakes to glorious day;
Her desert wastes with verdure bloom,
Her shadows flee away.

To heal her wounds, her night dispel,
The herald tempts the main;
On Calvary's awful brow to tell
That Jesus lives again.

From Salem's towers the Islam sign,
With holy zeal is hurl'd;
And there Immanuel's symbols shine—
His banner is unfurl'd.

The gladd'ning news convey'd afar;
Remotest nations hear;
To welcome Judah's rising star,
The ransom'd tribes appear.

Again in Bethlehem swells the song,
The choral breaks again;
While Jordan's shores the strains prolong,
Of—*Peace, good will to Men!*

Miscellaneous.

CHILDREN'S FRIEND.

SHORT SERMON.

There went out a sower to sow.—Mark iv. 3.

I should wish you, my dear children, to open your Testaments, and read the first eight verses of the chapter, from which the text is taken. You who live in the country, will have seen men sowing seed on the ploughed fields; and can fancy how the seed is thrown by the sower in the four different places:—

I. *The way side.*
II. *The stony ground.*
III. *Amongst the thorns.*
IV. *The good ground.*

Now you see, that three parts of all this seed was thrown away; for that which fell by the way-side the birds ate; and that which fell on stony ground, the sun burnt up; and that which fell among thorns was choked, and had no room to grow.

Perhaps you will like to know what our blessed Saviour meant by this little history. The sower is the minister; and when he preaches his sermons, he is sowing the word of God, which is called the seed of eternal life. Now the different sorts of people he preaches to, are the different sorts of ground; and their hearts are like one or the other of them. If a little boy hears a sermon, and leaves the church-door talking and laughing with his school-fellows, instead of putting up a prayer to God, that he may remember the sermon; he will be sure to have the good seed picked out of his heart by the devil's wicked spirits, which are "birds of the air." If a little boy hearkens to what the minister says, and goes home and tells how much he remembers, and how much he likes going to church, but forgets all he heard, or leaves off listening to sermons because wicked boys call him names for being so religious; then he is a stony-ground hearer; and the love of play and laugh of his companions is like the hot sun, which strikes at and burns up the root of his good feelings. If a little boy, when he goes to church, is so busy thinking of his play, or the pleasure he is to have when he gets home, that he hears nothing the minister says; or if that child does naughty actions, when his conscience tells him it is wicked; then his sins will grow up so thick, that they will choke all he has ever known that was right, and leave no room for the fruits of the spirit to grow in his heart.

Now then, my dear reader, you have perhaps been often at church; you have perhaps heard a great many sermons; are you the better for the seed which the minister sowed when you heard him? What sort of ground has *your* heart been made of? Oh! if you have been hitherto careless how you heard, never for the time to come, enter the church without hearty prayer to God, that he would prepare your heart, and make it like the *good* ground, to receive his word and keep it there. "The preparation of the heart cometh of the Lord." Pray then for the Holy Spirit to prepare your heart; that you may receive with meekness the engrafted word, which is able to save your soul.

From the Philadelphia Recorder.

MURDER.

There is a kind of murder taken notice of by no human law, but the most awful that can be conceived. I mean, the murder of the soul. There was a man once (now in his grave) who had dedicated himself to God in solemn covenant, as his minister. He had given himself to the work of gathering souls into the fold of the Lord Jesus. He had in the sight of angels and of men vowed to be faithful; and he had taken the solemn symbols of the Saviour's body and blood, as witness of his sincerity. This man—alas! for human nature, and for the church in which he preached—this man never seemed to have any competent idea of the worth of the soul. His parish was large and populous, and had the grade of morals ordinarily found in the country. There were a few pious people who knew what it was to pray in private as well as with the assembly; but by far the greater number were seeking their happiness in something beside God.—He had declared that he believed himself "inwardly moved by the Holy Ghost, to take upon him his office," but he in fact scarcely believed that there was any Holy Ghost. In consequence, he seldom pressed upon his hearers the importance of seeking its influence. He confessed in the daily service, that "there was no health in him;" but he believed that mankind were in general pretty good, almost fit for heaven; therefore, though he talked now and then about drunkards and adulterers, he did not feel that it was necessary for men to be *renewed in the spirit of their minds*, and he did not urge them to become thus renewed. Once he was called to the sick bed of a young lady, who had never thought seriously of her duty to God, or of the importance of an interest in the Redeemer. She was one of those gay ones, who by parental indulgence are encouraged to seek happiness amid "the pomp and vanities of this wicked world," and who, till the time of her sickness, had hardly recognized the idea that she was to die. Her mind was full of alarm as she beheld death approaching. "My dear," said he to her, "give yourself no uneasiness; you have never done any thing wrong; you have always been amiable; what should you be afraid of? You will certainly be received into heaven." "Well, but I am not fit," she replied: "I never loved religion upon earth; how shall I do then, where there is nothing but religion? I am afraid all is not right with me." "Oh, you should banish such gloomy ideas," said he, "you will certainly be safe." "Sir," exclaimed she, with eagerness, "I am afraid such views are not sufficient." He succeeded in quieting her in some measure, and she died destitute of a renewal of mind, or an interest in Christ. Was he not a murderer? He was an accessary, to say the least.

CHOCTAW SEMINARY.

The following address was written by a young female in the Mayhew school, among the Choctaws, and recited before her chief, the visitors, and the mission family, at the examination of the school, July 18th, 1826:

To Capt. Folsom,

Respected Sir—I am happy that I have this opportunity of saying a few words to you. We rejoice to think that we have a chief who is a friend to his people, & wishes their good, and favors the schools in the nation. Had it not been for you and the friends of missions, we think we should have been wandering about in the wilderness. We have heard people say that the missionaries here do us no good, and now is the time for them to see if we are in the same situation that we were eight or even four years ago.

We think you will still be a friend, to help the schools all in your power, and we hope you will not be discouraged with your people. We hope God will make you instrumental in doing good to your nation.

Ladies and gentlemen, permit me to say a few words to you in behalf of the school. We thank you for coming to attend our examination; we hope you will not be disappointed in what we are able to perform; we know we are very deficient, and we are just beginning to learn.

Please to excuse all the errors you find in us. We hope you will consider that we have had but little opportunity to learn.

Now permit us as a school, all as one, to thank the mission family for their kindness to us in sickness and in health. You have been friends indeed. You have treated us as if we were your own children. We hope your labors will not be lost.

Please to excuse our ungratefulness to you. We ask your prayers for us now, and when we are absent, that we may walk in wisdom's ways, which are pleasant, and all her paths are peace. Susannah Moore.

BIOGRAPHY OF A COLOURED WOMAN.

The Missionary Herald notices a donation of *seventy-five* dollars, from a coloured woman, by the name of Cyrene Isaacs. One of the executors to her will, in transmitting the legacy above named, has given the following short biographical notice of her:—

Cyrene Isaacs was a coloured woman, and was born a slave. Her master dying when she was young, she remained the property of her mistress. At the age of about thirteen years, she contracted with her mistress for her freedom; for which she was to pay about twenty dollars a year, during the life of her mistress. This contract she fulfilled. Her mistress died when she was about eighteen years old. Not far from this time, (probably one or two years after), Cyrene made a public profession of religion, and was received into the church of Christ in Danby, now Tompkins co. N.Y. from which place she afterwards came to Genoa, Cayuga co.

She was remarkably industrious and economical, and appeared to take a pleasure in giving something to aid charitable and benevolent objects. She sustained her Christian character to the last, and we hope and trust died in the Lord.

She died June 15th, 1825, at the age of about 33 or 34 years. Her property was inventoried, and appraised at $693 24. She was not in debt, except for the expenses of her last illness. She bequeathed to the American Board of Commissioners for Foreign Missions, *fifty* dollars, to aid their permanent fund, the interest only to be applied at the discretion of the Board. She bequeathed also, *twenty-five* dollars to the United Foreign Missionary Society, to aid their permanent fund, the interest only to be applied at the discretion of the Managers. She has left the greatest part of her estate for religious and benevolent purposes.

Difficulties in the Ministry.

A distant view of the ministry is generally very different from what it is found to be when we are actually engaged in it. The young soldier, who has never seen an enemy, may form some general notions of what is before him; but his ideas will be much more lively and diversified, when he comes upon the field of battle. If the Lord was to show us the whole before hand, who that has a due sense of his own insufficiency and weakness, would venture to engage? But he first draws us by a constraining sense of his love, and by giving us an impression of the worth of souls, and leaves us to acquire a knowledge of what is difficult and disagreeable by gradual experience. The ministry of the gospel, like the book which the Apostle John ate, is a bitter sweet; but the sweetness is tasted first; the bitterness is usually known afterwards, when we are so far engaged that there is no going back.

It is a good and noble cause, and we serve a good and gracious Master; who, though he will make us feel our weakness and vileness, will not suffer us to sink under it. His grace is sufficient for us; and if he favors us with an humble and dependent spirit, a single eye, and a simple heart, he will make every difficulty give way, and mountains shall sink into plains before his power.—*John Newton.*

TURKEY.

By the kindness of a gentleman, (says a London paper), we have been favored with the perusal of a private letter, dated June 25, containing an account of the late events which have occurred in the capital of the Turkish empire, and tho' the principal facts have appeared in the public prints, we think that the following will be found interesting to many of our readers:—

"It was long in the contemplation of the Turkish government to alter the military system of the country, which you are very well aware, is a thing not to be lightly tho't of. However, a short time back, a plan was drawn up for this purpose, as I understood, to the following effect:—"That the Janissaries should remain as they then existed, and that no more children should be enrolled; also, that each regiment should send fifty men to the exercise ground in Constantinople, to learn European discipline from some of the Pacha of Egypt's men, who were brought here for the express purpose; and although the Janissaries did not much relish the plan, it was thought they had quietly submitted to measures, which under all the circumstances of the case, were extremely mild, and, at the same time, beneficial to the country. But, on the night of the 14th instant, they assembled in considerable numbers, to the extent as some say, of 50,000, round the houses of the Grand Vizier, Aga Pacha, (formerly Janissary Aga), and the present Janissary Aga; but fortunately those individuals escaped after their doors were forced, and immediately joined the Grand Signior, at the seraglio. They cut the Janissary Aga's son in pieces, and committed all manner of depredations on the houses and harams. One of the Grand Vizier's sons is missing.

"On the following morning all was bustle and confusion; they proceeded to demand an audience of the Grand Signior, and, in their moderation, they merely insisted on his sending them the heads of the three individuals above named, and half a dozen more; and that the new system should be abandoned; but all the Emperor of the World and King of King's advice, intreaties, or threats, could make not the least impression on the multitude. However, he at last told them to retire and reconsider their demands, which, if they insisted on, must be complied with. They shortly returned, and, in consideration of their sovereign's gracious compliance with their wishes, they abated a couple of heads of no importance. He informed them of his sorrow, that they should still persist in such unreasonable demands, and that he could not think of destroying the first men in his empire for acts which he forced them to commit; "but," said he, "I shall immediately send you the Aga Pacha and Janissary Aga, whom you may execute yourselves, and afterwards talk about the others." This, as you may suppose, was hailed with shouts of applause. He kept his word; they appeared; but, unfortunately for their enemies, it was at the head of a chosen body of troops, secretly kept for that purpose, well disposed, properly armed and equipped, whose first salutation was a volley of musketry; after which they rushed to the charge; so that the poor Janissaries, thunder-struck at the circumstance, when they were shouting with victory, fled in all directions. About 9,000 took refuge in the large barracks in Constantinople, and shut the gates; but the Janissary Aga soon appeared before it, and ordered his men to secure all the entrances; then, with a couple of field pieces the gates were destroyed, when he caused combustibles to be fired into the building, which was immediately in flames, and not a man escaped. The thing was not yet finished; a great body of Janissaries and disaffected subjects still existed in the capital, and there was no alternative but in their destruction or that of the government. The gates of the city were well guarded; troops having previously poured in, who were stationed in Santaro and all the neighboring villages, so that the government might be considered as free from danger.

"On Friday the standard of Mahomet was exhibited, and all good Mussulmen required to rally round their sovereign, who, approving the measures he had taken, the work of destruction commenced, and to be a Janissary was a certain passport to the other world. For three days the slaughter continued, and it is supposed that not less than 30,000 lives were lost in that time. The Janissaries are now no more, and their arms or signs have been removed from all the guard-houses, and not one is to be met with at Galata or Pera."

INTERESTING INCIDENT.

During the presidency of the late venerable patriarch, John Adams, the whiskey insurrection took place in Pennsylvania, which, as is well known to our readers, created much excitement throughout the country, and a number of persons were arrested on a charge of high treason. Among them was a German, by the name of John Fries, who was, after an impartial trial, sentenced to be hung, which sentence received the sanction of President Adams. From a communication in the Democratic Press, we copy the following affecting account of the manner in which his pardon was procured. The recital is full of interest:—

"Fries was an aged character, and had a family, consisting of a wife and ten children. Some short time previous to the period of his expected execution, his aged companion arrived in the city with her ten children, one of the number being a suckling. When her arrival became generally known, her appearance and her numerous progeny excited great commisseration, and the sympathy manifested was such, that the voice of Philadelphia was simultaneously in favor of a pardon. Accordingly, a petition was prepared and signed by thousands, and through the influence of friends, an audience was solicited of the President, and acquiesced in. Upon advisement, however, it was considered of vital importance to the fate of Fries, that his consort, accompanied by her numerous offspring, should present the petition. A few confidential persons conducted her to the presence of President Adams. As soon as they approached him, the aged matron with her nine children and one at the breast, kneeled before the President, and in that humble posture sued for the life of her husband, and the father of her innocent children. Upon this presentation, the President became so sensibly affected, that tears, in great profusion, flowed down his manly cheeks, his utterance was completely choked, and with streaming eyes, and hands raised up towards heaven, he rushed from the room of audience to his closet, and returned and presented Mrs. Fries with a full pardon for her husband. The scene, as represented by those who were present, was the most affecting that conception can paint. A wife and nine children prostrate, almost overcome with agonizing despondency, pleading for the life of a husband and parent, was far more eloquent than language can pourtray."

A SERIOUS QUESTION.

A number of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourse, said, *It is a question whether we shall all go to heaven or not?* This plain hint occasioned a general seriousness and self-examination. One thought, if any of this company go to hell, it must be myself; and so thought another, and another. Even the servants who waited at the table, were affected in the same manner. In short, it was afterwards found that this one sentence proved by the special blessing of God, instrumental to their conversion. What an encouragement is this to the Christian, to give a serious turn to his conversation when in company.

A Christian has advanced but a little way in religion, when he has overcome the love of the world; for he has still more powerful and importunate enemies—self, pride, evil temper, undue affections, a stubborn will. It is by the subduing of these adversaries, that we must chiefly judge of our growth in grace.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 93, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extenslve dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. Osburn, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. Osburn, *Collector.*

Utica, April 11, 1826. 6m93

VINEGAR.

YOU that are so fond of superb Pickles, please to try our pure Cider Vinegar. It is to be had at each of our Plough and Cradle Factories, Catharine-street, Utica, and Rome; as we sometimes indulge the foremost rank of the community in exchanging our ware for their cider, &c. S. & A. PECKHAM.

Utica, 8th mo. 22d, 1826. 12w6

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Disease of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing, or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.